The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9. MAY 1, 1849. VOL. XI.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—Prov. xix, 9.

(*Concluded from the last number.*)

Isaiah not only speaks of the overthrow and utter abolishment of "*the multitude of all the nations that should fight against Mount Zion,*" but also very clearly describes the wickedness and gross darkness in which all these nations should be involved. He declares they should "*be drunken, but not with wine,—they should stagger but not with strong drink;*" "*For,*" continues he, "*the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned,*" &c. Here we perceive, that the multitude of all the nations who fight against Zion were to be so completely enveloped in darkness, that they would be drunken and stagger, their eyes should be closed, and they should be in a deep sleep; the prophets and seers were to be covered, or not acknowledged among them: and finally, "THE VISION OF ALL" were to be as the words of a sealed book. The vision of all the prophets and seers who had spoken since the world began, was to be unintelligible—not understood by those corrupt benighted nations. It is true they have multiplied millions of copies of the Bible. But so great is their wickedness, that the powers, gifts, and blessings of the Bible are unknown among them. Having closed their eyes in a profound, deep, and drunken sleep, the vision of all, or the inspired writings of all the prophets and seers with which they are acquainted are not understood,—they are not the words of a sealed book, but AS the words of a sealed book which are given to a learned man who is unable to read them. So the vision of these inspired prophets and seers contained in the Bible has been presented to the nations, but they are unable to understand it. As Professor Anthon, though a learned man, was not able to comprehend or read the words transcribed from the sealed book of Mormon, so the present generation, though learned as to the wisdom of the world, are, in consequence of wickedness, unable to comprehend "*the vision of all.*" As well might Professor Anthon undertake to translate unknown Egyptian characters by his learning, as for a wicked generation who are in a "*deep sleep,*" to undertake to understand "the vision of all," without the aid of inspired men.

Mr. Paton asserts, that "*Isaiah says, the sealed book was given to the learned.*" We wish Mr. Paton to understand distinctly, that Isaiah says no such thing. Isaiah speaks of the "WORDS" of a book being presented to the learned, and not the book itself. Mr. Paton enquires, "*Why did not he* (Smith) *give the book, or plates,* (to the learned) *as he ought to have done, to fulfil the terms of the prophecy?*" I answer that if he had sent the book to Professor Anthon, instead of some of the transcribed words it would not have been a fulfilment of the terms of the prophecy; for Isaiah expressly says the "*words,*" and not the book, were to be delivered to the

learned. And Isaiah also says, the "BOOK," (not the words of a book, "is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned." To the learned is presented the "*words of a book:*" to the unlearned is delivered the "*book*" itself. The former says, "*I cannot*" read it: the latter says, "*I am not learned;*" Mr. Paton says, that neither could read it. But Isaiah says that, "*In that day, shall the deaf hear the words of the book,*" consequently, it must be read by some one. And as the Lord declares in the same connexion that he would "*proceed to do a marvellous work and a wonder*" which should "*cause the wisdom of the wise to perish,*" we have every reason to believe that he causes the unlearned to read it, which would indeed be a marvellous work and a wonder, and a very effectual way of causing the wisdom of the wise to perish.

Mr. Paton thinks it very strange, that none of the inspired writers of the Old or New Testaments should predict any thing about the Urim and Thummim by which the Book of Mormon was translated. On the same principle we ask, why did none of the inspired writers predict, that the Lord Jesus Christ should appear to Saul of Tarsus; or that a great vision should be shown to John on Patmos? Why did not Isaiah or Ezekiel predict that a "white stone" (not "*specs*") should be given to those who overcame with a new name written in it? (See Rev. ii., 17.) When Mr. Paton has satisfactorily answered these questions, we presume that he will be perfectly able to understand why the prophets did not mention every minute circumstance connected with the coming forth of the Book of Mormon.

On the 7th and 8th pages of the "*Divine Authority,*" I have referred to the prophecy of Ezekiel, c. xxxvii., in relation to the two sticks upon which that prophet was commanded to write. I need not here repeat my remarks again; but refer the reader to what I have there said. Mr. Paton very confidently asserts that "*All the* WRITING *that was on the two sticks, was merely the title of each.*" But how does Mr. Paton know that it "*was merely the title of each?*" Has he ever examined the writing which Ezekiel inscribed upon them? If not, by what authority does he make this unfounded assertion? The scriptures have no where intimated that the "*title*" was the only thing written upon them. Ezekiel was commanded to write upon two sticks; upon the one he was to write "*for Judah,*" and upon the other "*for Joseph.*" What amount of writing he was to inscribe upon them we are not informed. Neither are we informed of the nature of the writing. Mr. Paton says, it "*was the title,*" but what kind of a title he has not told us. We will suggest to Mr. Paton the following titles until he can find something more in accordance with his views, viz:—"THE SACRED WRITINGS FOR JUDAH." "THE SACRED WRITINGS FOR JOSEPH." Titles something similar to these would surely be something very interesting, and would naturally excite an enquiring spirit among the Israelites, especially when they saw them united in one, in the hands of Ezekiel. We think, however, that these inscriptions would be rather short, inasmuch, as Ezekiel was commanded to include in the two writings for Judah and Joseph something "*for all the house of Israel,*" which should be respectively associated with them as "*their companions.*"

Mr. Paton enquires, "*How can two sticks represent two books?*" We answer, that we see no impropriety in two sticks written upon, representing two books. There would be an impropriety in sticks without writings representing books. But both of the sticks in Ezekiel's hand had writing upon them, and therefore would be a beautiful representation of two books. Is Mr. Paton so ignorant, that he does not know that the Jews anciently wrote many things upon parchment, and rolled the same upon *sticks?* This is a practice that is still prevalent among modern nations, as is exemplified in many maps, and large documents, which for convenience, are rolled upon *sticks.* These rolls of writing were called books in the days of Jeremiah. All the prophecies of Jeremiah, from the days of Josiah down to the fourth year of Jehoikim were written in one of these ROLLS. (Jeremiah xxxvi. 1. 2.) This "*roll*" is called a "*book*" in the 8, 10, 11, and 13 verses; hence the terms *roll* and *book* are synonymous. Sticks, containing writing, then, like the two sticks of Judah and Joseph, would not be a bad representation of the two books; indeed, they were the plainest and best representations of books of any thing that could have been exhibited before the Jews; for they were far better acquainted with books in the form of rolls than in any other form. Mr. Paton says, "*two sticks*

may represent two nations." What authority has he for this supposition? There is no example in scripture, as we recollect, where a nation is represented by a stick. Nations are frequently represented by trees, branches, and vines; and by beasts, birds, and serpents. But sticks, we believe, are never used to represent nations. Sticks, containing writings, are far better representations of books than of nations.

Mr. Paton carries the idea that the record of Joseph "*did not exist, even in its metallic state, at the time Ezekiel wrote.*" Now the last nine chapters of Ezekiel were written 25 years after the remnant of Joseph left Jerusalem for the great western continent; hence many of the writings of Joseph were in existence at the time Ezekiel spoke of the two sticks.—(See Ezekiel xl, 1; also the beginning of the first book of Nephi.) In the interpretation of the two sticks, God says, "Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." In this quotation, the word "*is*," in Italics, is a substitution of the translator according to his own opinion, there being no word in the Hebrew from which it was translated. The translator would have had the same license to have substituted the words "*shall be*," placing it in the future tense, as he had to substitute the present tense. The passage would then read thus: "the stick of Joseph, which *shall be* in the hand of Ephraim." This we conceive to be the true rendering of the passage. We are not particular, however, whether the present or future tense be used; for every one knows that many of the prophecies relating to things hundreds of years in the future were written in the present tense, and others in the imperfect or past tense, as though they had already been fulfilled. (See Isaiah liii, 3—9.)

This author further remarks, that "*Mr. Pratt's assertion as to the two sticks is a positive falsehood: the two sticks spoken of by Ezekiel neither are, nor can be, the Scriptures and the Book of Mormon.*" We ask this deceptive author, why he so often falsely accuses Mr. Pratt? Is it to deceive the public? The public, who have read Mr. Pratt's tract on "Divine Authority," know that he has not represented the Scriptures and the Book of Mormon to be the two sticks upon which Ezekiel wrote. It is true we have represented these two sacred books to be the two sticks which the Lord has said he would unite together, and has also said that, "they shall be one in mine hand," of which the two sticks in Ezekiel's hand were only a representation. After the union of these two important sticks in the Lord's hand, he declares that he will gather all the house of Israel from among the heathen, no more to be scattered, which is yet to be fulfilled, and the time is close at hand.

Mr. Paton next refers to the 6th and 7th verses of the 14th chapter of John's Revelations, which read thus: "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.*" And Mr. Paton intimates that the "*everlasting gospel was and is preached to all nations and people: for God is no respecter of persons; and whosoever fears him shall be accepted of him.*" But we ask Mr. Paton, was the everlasting gospel, which he says "was and is preached to all nations and people," brought by an angel and preached by an angel, as he asserts that it must be, on the 15th page of his "Remarks?" The everlasting gospel which "*was preached to every creature which is under heaven,*" in Paul's day, (see Col. i, 23,) was not brought from heaven by an angel, but was introduced by the person of Christ himself. The second preaching of the same gospel to all nations was placed in the future by John. It was said to him, "*I will shew thee things which must be hereafter.*"—(Rev. iv, 1.) Mr. Paton cannot point out any time since the prediction of John was uttered, that an angel has brought the gospel from heaven and preached it himself to all nations, declaring that "the hour of God's judgment is come." If no such event has ever taken place, he must admit, according to his own assertions, that it is still in the future. But he says, the gospel which "*the angel brought with him and preached*" * * * "*was and is preached to all nations and people.*" Now, what does this mean? Does it mean that the clergymen of different denominations are the other angel that John saw fly in heaven? If they are, they have very much perverted their message since they left

heaven, and will surely come under the curse of Paul for preaching another gospel. The message that they bring us at the present day scarcely bears one feature of the gospel preached anciently. One thing is certain, that if ever they preached the everlasting gospel, they do not preach it now. It is true, the nations have had the history of the gospel as it was anciently preached, but its powers, gifts, blessings, and authority to administer its ordinances and establish the church of Christ, they have not had, neither they, nor their fathers, nor their fathers' fathers, for many generations past. When we say that the nations have been destitute of the everlasting gospel for centuries, we mean, not destitute of its ancient history, but destitute of its powers, gifts, blessings, authorities, and church. Now, the history of hungry men feasting upon loaves and fishes anciently will not satisfy nor save hungry men in these days: neither will the history of the ancient church, with its ordinances, gifts, powers, and blessings, satisfy nor save the nations now.

Before the everlasting gospel can be preached in such a manner as to put mankind in possession of its blessings and powers, men must be authorized to administer its ordinances. If John's angel were himself to preach the everlasting gospel to every nation, it would be of no benefit to any man, until some one was authorized to administer baptism for the remission of sins, and the laying on of the hands for the gift of the Holy Ghost; for without the remission of sins and the gift of the Holy Ghost, what benefit would the gospel be, though John's angel himself proclaimed it? Now, it is not to be expected that an angel from heaven is to come down, and go forth upon the earth from multitude to multitude, and from nation to nation, preaching, baptizing, confirming, administering the Lord's supper, and all other ordinances and blessings which are included in the everlasting gospel. This angel was to fly, "*having the everlasting gospel to preach*," not that he himself should preach and administer its ordinances, but he introduces to the knowledge of faithful men that with which he is entrusted, and they, being authorized, carry it to all nations. Whether this everlasting gospel, with which the angel was to be entrusted, was to be on parchment, plates, tables of stone, or paper, John has not informed us: he only informs us that he should have such a gospel for the benefit of all nations. Mr. Smith and others, who were eye-witnesses of the angel as well as John, testify that it was recorded on plates. And where is there a man in the present generation that can disprove it? Can any man prove that Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, did not see the plates in the hands of the angel, and that those plates do not contain the "*everlasting gospel?*"

There is one grand event connected with the preaching of the "*everlasting gospel to all nations*," which the angel has not yet fulfilled. He is yet to cry "WITH A LOUD VOICE, SAYING, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME," &c.—(Rev. xiv, 7; also see Doctrine and Covenants, sec. vii, par. 31.) This part of his message he will not fulfil until the everlasting gospel, which he has introduced on earth, shall first be preached unto all nations; after which the "*loud voice*" of the angel will be heard, proclaiming that "the hour of God's judgment is come," &c., immediately followed by the cry of another angel, saying, "*Babylon is fallen*," &c.

Mr. Paton enquires, "*How could this* (Christ's) *Church become extinct?*" We reply, that it has not become extinct; for it still exists in heaven with the twelve apostles whom Jesus said he would be with "always even unto the end of the world." Mr. Paton quotes the words of our Saviour, "*upon this rock will I build my church, and the gates of hell shall not prevail against it.*" But we ask, does this convey the most distant intimation that Christ's Church should always continue on the earth? No; for the powers of the earth made war with the saints and overcame them, and destroyed the last vestige of the church from among the nations; but though they were destroyed and martyred, the gates of hell did not prevail against them; they survived the destruction of the body, and will reign triumphantly in the presence of their Great Redeemer. Since the church was taken to heaven men have built upon sandy foundations, and the Lord has never promised that the gates of hell should not prevail against such; the promise is only to his church which should be built upon the rock. Those who slide from the rock by apostacy, or who build upon any other foundation, have no right to claim protection from the gates of hell. Mr. Paton well knows that Christ has had no church

on the earth for many centuries organised according to the New Testament pattern, with inspired apostles, prophets, and other officers, administering all the ordinances of the gospel with its miraculous gifts and blessings. If, then, such a church has not been among the nations for many centuries past, the Church of Christ has not been among them; and they are in "*gross darkness*," "*tossed to and fro, and carried about by every wind of doctrine*," invented by uninspired men, without revelations, visions, angels, or the Holy Ghost which guides into all truth. Such was to be, and such is, the awful condition of the inhabitants of the earth at the time the angel introduces the "*everlasting gospel*" again among men, through the preaching and administering of which the church or kingdom of God should once more appear on earth, according to the pattern of former ages.

Mr. Paton seems to think that Moroni, who lived as a prophet in ancient America, about 400 years after Christ, and deposited the sacred records of his nation, could not be the angel that John saw while on Patmos; for he (Moroni) was not then born. What are we to understand by this assertion of this author? Are we to understand that John could not see in vision a person until he was born? John says he "*saw the dead small and great stand before God, and the books were opened*," and the dead were judged, &c. According to Mr. Paton's ideas, the dead of all future generations could not be seen by John, for they were not yet born. But we think, if John could see the shipmasters and sailors before they were born, casting dust on their heads, and weeping and wailing over the downfall of Babylon, (Rev. xviii., 17, 18, 19), then it would not be impossible for him to see the angel Moroni upwards of seventeen hundred years in the future, returning again to the earth to reveal the records of Joseph, containing the everlasting gospel for the benefit of all nations. If Moroni had charge of those sacred records, when his nation were destroyed, and by the command of God deposited them in the ground, with a promise that they should be revealed in latter-times,—why not also be entrusted with the charge of bringing them forth in the capacity of the ministering angel, of whom John speaks? Surely there is nothing impossible, unreasonable, nor absurd in all this; neither is there anything unscriptural.

This pious lover of falsehoods says, that "Mr. Pratt also speciously insinuates that the *young man*, spoken of by Zachariah, ii., 4, is *Joseph Smith*, whom the angel Moroni was to speak to." Now Mr. Pratt has never said any such thing, neither in public, nor in private, nor in any of his writings. But what more can be expected from an author like Mr. Paton, who delights in falsehoods and misrepresentations?

We have followed this Scottish author through his "REMARKS ON MORMONISM," and have found that he, like many of his contemporaries, is not particular as to the weapons he uses against the doctrine of this Church. Glaring falsehoods and the most wilful misrepresentations, seem to be the principal weapons of his choice. A semblance of reason and argument occasionally manifests itself for a moment, but is of short duration; he discovers that reason and argument are not the weapons to be used against what he calls "*Mormonism*." Truth cannot be brought to bear against truth. Falsehoods, with a plenty of denunciations, mixed with the old popular cry of "*delusion*," "*deeply damnatory doctrines*," "*blasphemy*," and a host of other evil epithets, are considered the most successful means of blinding the eyes of the public, and covering up the truth from their gaze for a season. And then this is the most popular way of protecting priestcraft. "*Clergymen of different denominations*" will lend their influence, and will approbate anything that will save their rotten, crumbling systems from speedy ruin. But poor, Mr. Joseph Paton! What could he do more? It was in vain to attack the Saints with truth. He has done the best he could, considering the hard task he has undertaken. But Mr Paton will find "*Truth is mighty and must prevail*," notwithstanding the mighty efforts of himself and associate clergymen to hinder its progress.

Truth is eternal — truth is divine,
Truth like the Sun in splendor shall shine.
Truth is the armour — truth is the shield,
Truth is the weapon — error shall yield.

15, *Wilton Street, Liverpool, April 30th*, 1849.

CONFERENCE.	WHEN HELD.	Number of Branches.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excom.	Dead.	Emigrated.	Removed by Letter.	Received by Letter.	Scattered Members.	Bap. during the Quarter.	Total No. of Members.	PRESIDENT.	SECRETARY.
Birmingham	Dec. 24, 1848.	20	0	60	81	43	30	0	0	0	0	0	0	148	1430	Jeter Clinton.	John Brook.
Clitheroe	Mar. 11, 1849.	9	1	22	31	17	6	4	3	4	8	0	7	6	*343	William Moss.	W. Wolstenholme.
Norwich	„ 25 „	7	0	12	23	11	5	16	0	0	12	1	0	82	334	Thomas Smith.	John Harris.
Staffordshire	April 1 „	11	0	39	30	13	10	9	4	37	12	3	0	49	319	J. D. Ross.	William Lloyd.
Birmingham †	„ „ „	28	0	78	76	47	33	0	0	0	0	0	0	248	1532	Jeter Clinton.	John Brook.
London	„ „ „	28	1	67	65	34	26	15	7	38	67	49	10	526	1701	John Banks.	John Hyde.
Leicestershire	„ 9 „	5	0	13	20	5	6	12	6	0	6	0	0	13	193	Lewis Robbins.	James Stevenson.
Newcastle-on-Tyne	„ 15 „	10	0	31	26	11	5	2	2	17	16	14	0	100	448	William Speakman.	John Greener.
Hull	„ „ „	4	0	20	14	8	7	2	1	1	3	7	11	40	225	J. M'Naughten.	A. S. Green.

* Of this number 20 were in doubtful standing. † 145 Members removed, emigrated, &c.

JUST PUBLISHED,

"THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "*The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed.*"

The Book of Mormon will soon be ready.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

"*A Layman*" will receive an answer to his letter of enquiry shortly.

The question "*Are the Father and Son distinct personages?*" will be answered soon.

The Latter-day Saints' Millennial Star.

MAY 1, 1849.

The first two numbers of the "FRONTIER GUARDIAN," published at Council Bluffs, by Elder Orson Hyde, have arrived at our office, from which we extract the following prospectus. We hail with joy the GUARDIAN. It will be a source of important information to thousands, edited, as it is, by a man of superior talent, long experience, and tried integrity. The saints throughout that land will welcome it to their habitations, and regale themselves upon the rich treasures which shall flow from his pen.

We hope to render the STAR more luminous in its appearance by exposing it to the refulgent rays of this semi-monthly visitor. Light from the great western world, though only reflected through the medium of a STAR, will cheer the hearts of thousands in this dark and benighted land.

ORSON HYDE

Proposes to issue, at Kanesville, Council Bluffs, Iowa, a Semi-Monthly Newspaper, upon a super-royal sheet, entitled the

"FRONTIER GUARDIAN."

It is intended, so soon as the requisite preparations can be made, to issue the GUARDIAN every week. Mr. H. has procured a new press, new type, furniture and fixtures throughout; and he flatters himself that he shall be able to present to the public the news of those frontier regions, at least, in a respectable form, so far as the mechanical part of it is concerned.

The GUARDIAN is not intended to enter the field of political strife and contention; still, it will reserve the right and privilege of recommending such men to the suffrages of the people as the Editor may think will prove true and faithful guardians of the National *peace* and *honour*, and of the PERSONS and *property* of her citizens. It will be devoted to the news of the day; to the "Signs of the Times;" to Religion and Prophecy, both Ancient and Modern; to Literature and Poetry; to the Arts and Sciences, together with all and singular whatever the spirit of the times may dictate. It will strongly advocate the establishing of Common Schools along the frontier, and also in the various settlements in the interior, and will try, by all lawful and honourable means, to accomplish so desirable an object.

Being located on the extreme frontier, the GUARDIAN will be able to give the earliest *reliable* information from our settlement in California, and in the valley of the Great Salt Lake. Intelligence from these quarters will not only be welcome, but extremely interesting to the great portion of our readers in the "States."

As the present is a day of revolution and change—a day in which all things seem to be breaking loose from their usual moorings, by the force of the storms that begin to rise in our political atmosphere—a day in which the vials of confusion and strife seem to be poured upon the nations—the GUARDIAN will endeavour to be a faithful watchman of all these matters, and a true chronicler of all these events, and lay them before the Saints, and every body else that may chance to meet them, or come in their way, as warning heralds of that day when Zion's King shall ride forth in His cloudy chariot, and dash in pieces the image which Nebuchadnezzar saw, that it become fine like the chaff of the summer thrashing floor, and be blown away by the four winds of Heaven. Thus must the nations of this world break in pieces and flee from the face of Him who sits upon the throne, and who comes to establish His Kingdom with the faithful martyrs who have long cried under the altar, "How long, Oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Behold the Heavenly Prince, clad in the garments of vengeance! He treads the wine press of the fierceness and wrath of Almighty God! Their blood he sprinkles upon his garments, and stains all his raiment, and declares that this is the day of vengeance that was in his heart, and that now the year of his redeemed has come.

With the rapidity of time are the nations of the earth rushing to this awful crisis! "they have eyes, but they do not see; they have ears, but they do not hear; and they have hearts, but they do not understand." These facts should awaken every servant of God to cry aloud and spare not, and to keep himself unspotted from the world, that the sword of the Spirit, which he is commanded to wield, may be always bright and untarnished, glittering in the sunbeams of the glory and favour of his God.

TERMS.

The GUARDIAN will be published at two dollars a year, payable *invariably* in advance. Notes of good and substantial banks *in the United States*, that are so considered by the community in which they are established, will be received on subscription for the GUARDIAN, if they are not too badly worn or defaced.

All letters to the editor should be directed to Kanesville, Council Bluffs, Iowa, and *post paid*, or they will not be taken from the office. It is expected that the first number of this paper will be published in November next. ORSON HYDE.

St. Louis, September 20, 1848.

LETTERS TO THE EDITOR.

Glasgow, April 5th, 1849.

Mr. Editor,—It is with considerable diffidence I now address you. I do not believe myself entitled to approach the columns of such a bright luminary of truth as the MILLENNIAL STAR. I do not belong to the society of which the STAR is the organ; but this I can say in truth—I am one of those few who, like Simeon of old, are "waiting for the consolation of Israel." At present I am connected with no religious society. I was brought up, in the strictest sense of the term, a Presbyterian; but, being one who was determined to use my own reason in matters of religion, as well as other matters, and having, in my examination of our "Confession of Faith," "Shorter Catechism," &c. discovered such gross absurdities and glaring contradictions, when brought to the touchstone of truth, the Scriptures—and, withal, when I began to discover the whining hypocrisy, the unparalleled avariciousness, and the barefaced effrontery of the clergy, I confess I got disgusted with the system, and resolved to seek truth elsewhere; since which time I have joined several dissenting bodies, in hopes of finding, at last, the "one thing needful;" but in all my expectations hitherto, I have been doomed to bitter disappointment. Upon a closer acquaintance with those systems, I have found that the same disease which preyed upon the vitals of the mother have been transmitted (by hereditary succession I suppose) to the daughter, and, by an equalization of the law of primogeniture, to all her daughters, without exception.

Hope, deferred only to be succeeded by a disappointment greater than the one that went before, becomes, in the long run, worse than no hope, and too bitter and galling to the feelings to be easily endured; hence, it is no wonder if I became disgusted with the whole religious world, setting it down as a settled truth that the whole was one great system of jobbery, got up to establish and support priestcraft for the exclusive benefit of the parties immediately interested, namely, the clerical profession. I think I see them, at this moment, in my mind's eye, in the shape of a few scores of mountebanks, all busily engaged in puffing up some great nothing, which they pretend to give in exchange for the money extracted from the pockets of their too credulous hearers, sending them away under the consolatory idea that that they have got a never-failing bargain; and so they have, for nothing will still continue to be nothing; and one thing the buyers may depend on—it will never come to be something. They pretend, too, that they all belong to one great system, having all the one great end in view; while at the same time they are all hopping and dancing out and in through each other, elbowing, jostling, fighting, and kicking up a most brilliant confusion, which, by some hocus-pocus legerdemain principle, they are enabled to palm upon the world for "great blazes of gospel light," "refulgent splendour of the Sun of Righteousness," "resplendant lustre of the latter day glory," &c. &c, Latterly, I became acquainted with an individual belonging to that body termed Latter-day Saints. I had long heard of them under the name of Mormons—a name, they say, vulgarly given them by their enemies; and I had always heard their name coupled with every species of delusion, fanaticism, and imposture, so that my heart was filled with prejudice against them, and I had long determined neither to listen to, nor inquire after them; and, had I not accidentally come in contact with my friend already mentioned, I have no doubt I would still have acted up to that resolution.

And here let me digress a moment to say, that I have good reason to believe there are thousands in the world in the same predicament with myself, who would gladly listen to truth were not their minds shut up by prejudice, raised through the

propagation of false and slanderous lies, sent afloat in the world against them; and it occurs to me, that members themselves could be more effectual in spreading their principles than preachers set apart for the purpose; for, being mixed up with other society, they have the power of getting in upon persons who would never have entered one of their meetings in their life. And, after the experimental observations I have made upon the subject, I think I am correct in saying that this is the way the Latter-day Saint gospel would spread with the greatest rapidity.

But to resume. No sooner did I get acquainted with my friend than I began to perceive that they were more like other men than I had formerly thought them, and the more my acquaintance extended, the more rational became my views of this, to me, new religion. I began to discover such a glorious system, and such a beautiful consistency in all the different principles which made up that system, as my mind had never before conceived of; and I assure you, Mr. Editor, it raised the religion of Jesus much higher, in my estimation, than ever it was in any period of my whole life before. Since that time, I have read the greatest part of their publications—the Book of Mormon, Voice of Warning, Book of Doctrines and Covenants, several volumes of the MILLENNIAL STAR, and a large number of smaller publications, pamphlets, &c., from which I have received more knowledge in religion than ever I expected to receive in my whole life; and I must say, if the knowledge and intelligence received by the members be so much greater than mine, in proportion to their greater privileges, then there is not a particle of our earthly nature in their whole system—it must be from Heaven.

The other day, as I walked down Ingram-street, I cast my eyes on an advertisement, stating that an "Apostle of the Church of Jesus Christ would address the citizens in the City Hall," &c. &c. "An Apostle of the Church of Jesus Christ!" I exclaimed; "certainly this is something new in the ecclesiastical history of our country!" and I resolved at once to go. At the appointed time, I found myself sitting in that splendid and spacious edifice, the City Hall of Glasgow. I walked through Candlerigg-street a considerable time, waiting for the hour of opening. I expected the place to be densely crowded, and I was determined to have a seat as convenient to the platform as possible. While the people were pouring into the hall, and before the period for the arrival of the speaker, I sat in a state of mind most extraordinary and indescribable. Here I was in the midst of new scenes and new reflections, and new ideas rose in my mind in rapid succession. I felt as if I were just awakened upon a new and more exalted sphere of existence. "An Apostle in the Church of Jesus Christ!" I again ruminated,—"a living Apostle, and one of the twelve too!" and my mind naturally reverted back to the first century of the Christian era, when the twelve apostles of our Lord actually lived and walked among men in the flesh. For a moment I believed myself living in that age, and began to consider whether it was Peter, Paul, James, or John, we were waiting for, and every moment expecting to enter. But the illusion would not last: I soon felt that the Apostles of our Lord were dead and gone, having, with with one exception, suffered martyrdom for their faith, and 1800 years had elapsed, during which time the voice of God had ceased from the earth. And here we were, in the 19th century, assembled together to hear one who professed to be one of the twelve, raised up by the same power, and clothed with the same authority, as the Apostles of our Lord. And, again, I had, through early education, imbibed a superstitious veneration for the New Testament Apostles. I had them pictured out in my mind's eye as being of a higher order than ordinary mortals, and, of course, I expected that all who claimed to be an Apostle would belong to the same high order of beings. With these impressions working mightily upon my mind, I sat anxiously waiting for the appearance of the—I was going to say man; but the truth is, that at that moment I hardly knew what I expected to see,—when lo! at that moment he made his appearance, and, instead of the supernatural—or, to say the least of it—the venerable hoary-headed, reverend, long-bearded, patriarchal-looking personage, I saw a fine open-countenanced, dark-haired, stout-made little man—nothing different from any other man in all that vast assembly, only in so far as one man differs from one another. By degrees my better judgment began to return; and, by the time he commenced his discourse, I had become perfectly convinced that a MAN might be an APOSTLE.

Shall I give you an outline of that discourse?—No: I feel my powers of description or delineation far too limited for such a task; but I shall notice one thing, which I thought very remarkable. But, before doing so, let us inquire what it takes to constitute a well got-up sermon, such as we expect to hear from a true man of God. To understand this clearly, we shall examine the receipt, as given by the most approved authority:—

RECEIPT FOR THE COMPOSITION OF A WELL GOT UP SERMON.

Take one-eighth of some beautiful verse of scripture—say the Psalms, Prophecies of Isaiah, Song of Solomon, &c. You need not be too careful about what subject, only be sure the selection be beautiful, sublime poetry, and let that be your text or foundation to begin upon. Then take two-eighths of subject matter, known as an "introduction;" this comprises the design you have in view, together with all the divisions and sub-divisions, heads, and branches of your discourse. To this add other two-eighths of deeply-learned philosophical research. This you may gather from every available source, such as works of history, philosophy, arts and sciences—in short, anything but what literally bears upon the sense of the text. Then add two-eighths of the different opinions of all the bible commentators that have lived for the last 300 years. Intersperse the whole with the remaining one-eighth, made up of favourite phrases from the most approved Latin, Greek, and Hebrew authors, which no man present understands but the speaker—and, perhaps, not him. Mix these well together, and spread the whole out, neat and thin, upon a piece of parchment. Pour about the whole a reasonable supply of eloquence, as sauce, to digest it with, and you have the thing perfect.

N.B.—Should the speaker not understand himself any more than his audience, so much the better. It will heighten the effect produced most beautifully.

This is the receipt; and the man who is able to produce the most perfect specimen after this order, is counted the greatest man of God, and the most perfect model of a minister of the Gospel,

What a contrast to the present discourse, delivered by this Apostle! Every word he said was as simple as simplicity itself;—every word he said was as plain as the meanest capacity could wish for;—every word he said was as true as the truth of Heaven, or else the Bible is a lie;—and every word he said was as powerful as the voice of God. I have heard men who were celebrated as being the greatest preachers of the Gospel which the age in which they lived could produce, but never before did I realize the truth of that saying of Paul, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power;" and, again, "Our Gospel came unto you, not in words only but also in power, and in the Holy Ghost, and in much assurance." My first impulse, after he concluded, was to throw myself at his feet. My next was to beg to be allowed to touch his hands; but, whilst I sat irresolute, I beheld two or three gentlemen mount the platform to bid him welcome, and to receive a hearty welcome in return. Oh! how I envied their situation at that moment. But these, thought I, have already joined the fraternity—these have already crossed the threshhold and belong to the household; and shall I remain without, and debar myself of such blessings?—no; I shall throw myself down at the gate, and earnestly implore admittance, and it may be I shall not be refused. In such a mood as this I slowly wended my way from the City Hall; in such a mood I have continued ever since; and in such a mood I subscribe myself, Sir, respectfully yours to command, in—in—(shall I say it?—yes!)—in all things,

AN EARNEST SEEKER OF TRUTH.

17, *Fellow's Street, Hackney Road, London.*

Very dear President Pratt,—It is my pleasing duty to inform you that on last Sunday, April the 1st., the branches of the church under the London presidency met in conference, a conference long to be remembered. I am utterly unable to present you with an adequate description thereof, you must therefore be contented with an administration dim indeed, when compared with the living original. Our fine Hall was closely packed with happy saints, joy and intelligence flashing from every eye, gladness glowing in every heart, and beaming from every countenance,

as if one living spirit had fired and fused them into one burning exhibition of all that is intense in love to God and his Saints; of all that is undying in love to truth, and of all that is uncompromising and quenchless in the fixed resolve to disseminate it. On the stand, was President Banks, an embodiment of intelligence, broad and expansive; of energy, firm and affectionate, wise in determining what ought to be done, and judicious in the choice of means to do it; surrounded by the presidents of branches, "bold and fervent spirits formed to convert because formed to endure, whom nothing discourages and nothing dismays; spirits nursed in vicissitude and beaten with the rough winds of calumny and slander, sowing in their wanderings as the wind sows seeds that have enriched many, that would enrich a world; spirits of mailed and impervious fortitude, in the dissemination and defence of truth ready to affront a world, prepared for suffering and armed for death." Such men must triumph, and have, and shall triumph, even the triumph of peace, certainty, and happiness, over doubt, confusion, and mental distress. During the past quarter, the great God has indeed crowned the presidency and labours of the London conference with unparalleled success. Our glad hearts poured forth their swelling gratitude in songs of praise and thanksgiving to the God and Father of our Lord and Saviour Jesus Christ, for his good spirit so graciously and abundantly given; and here I must express our gratitude to Elder Margett's and his band of "sweet singers" from Watford, who favoured us with their company on the happy occasion.

Had you looked on while the votes to uphold our beloved President Brigham Young, &c., our beloved President Orson Pratt, and our beloved President John Banks were taken, you would have seen a thrilling incarnation of brother Paul's words "baptized by one Spirit into one body." Lucifer had intimated to one of the Saints that he had intended to be present at our conference, and, doubtless, he was equal to his words, for even he is not always a liar; but the presence of so much of the Spirit of God, and the presence of spirits whom he may have encountered and known on other high platforms of spiritual action, must have daunted that once magnificent, though now lost and ruined archangel, for he offered not the slightest interruption to the deep-toned harmony of our conference; but while in the Church all indicates peace and progress—in the world around calumny and slander are rife and rampant, but the Church of Latter-day Saints, like the rock of revelation on which it is based, shall remain firm and unshaken amidst the rush and the rage of the foaming and fulminating billows around; and in despite of all, it shall rise on the wreck and ruin of the crumbling systems of human folly and apostacy: what a living demonstration is this Church of the fulfilment of the "strange and marvellous work" predicted by Isaiah, to be done in the latter days. "Strange and marvellous" is this Church in its origin, instrumentality, and success! Sectarians themselves pronounce it a "strange, and marvellous" thing, and so far, in despite of themselves pronounce it true! there is nothing "strange or marvellous" in the origin, history, or success of modern sects; a practised logician and scribe like Wesley, a fascinating orator like Whitfield, with their status as clergymen, were sure to succeed—such men ever do! but for the illiterate fishermen of Galilee, Peter and his fellow laborers, to succeed, were "strange and marvellous" indeed; but for the ploughboy Joseph Smith, and his fellow labourers, claiming the same authority, preaching the same gospel, and administering the same ordinances as Peter, to succeed, as succeed they have! is a thing still more "strange and wonderful;" but that the Great God should, as he has so graciously done, attest the mission of Joseph with the "signs following," as he attested the mission of Peter, proves beyond question, that the mission of both are equally true, equally divine! and to consummate the climax, the career of both was traced in sorrow and suffering, and terminated in blood! the apostate world may well look on and "wonder and perish," while the "weak and the foolish" confound the "strong and the wise!" It is impossible for me to portray my feelings while pondering on my position in connexion with the Church, called as I was unanimously, and I may say, affectionately to the clerkship of the conference, and thus honored with the confidence of one burning band of the most noble phalanx of generous spirits, that the eternal Father ever sent to find their own happiness in disseminating the Gospel among fallen men. A few months ago I was roaming amid the wilds of uncertainty, seeking for substantiality, but finding it not; but

from the reeking dunghill of heated imaginations and bewildering speculation has the Great God raised me to a knowledge of the truth, to a share in the honors, and to a portion and participation in the felicities of the "princes of his people" in his Church and kingdom, while in reversion for faithful saints there remains a rest glowing with light, radiant with knowledge, and overflowing with bliss, in renovated bodies on a renovated earth, in the presence of our God and Father for ever and ever! Oh! how deep is my debt of gratitude to yourself, dear President Pratt, for your irrefragable tract on "DIVINE AUTHORITY;" how indicative of the movements of Deity, that I should have written that letter, and that you should have been moved to bless the Church and myself with such an answer! I am, in a sense, your son; a son that shall ever feel his happiness bound up in rendering honor and obedience to such a father. My relationship, therefore, must be my apology for the freedom of my address in this letter.

I remain, dear President Pratt, your brother, in the bonds of the renewed and everlasting covenant,

JOHN HYDE.

Edinburgh, April, 1849.

The Rev. Alexander Duncanson, of Falkirk, having given a course of Lectures against the doctrines held by the Church of Jesus Christ, of Latter-day Saints, I thought a few remarks on his lecture on the question, "What is God?" might do good, especially as he declared that his views on this subject were the same as those held by the *christian world generally*.

He commenced by saying, that the Latter-day Saints misrepresented the views of the christian world in regard to God; for although they did not believe that God had either body or parts, yet every christian body believed that He had passions. The confession of faith did say that God had neither body, parts, nor passions; but that means, that he has not the same kind of passions that man has.

Now I will endeavour by the simplest reasoning to shew the folly of this *reverend* gentleman.

First, then, he says that God has passions, but not the same kind of passions that man has. Indeed! Is not love still love, and hatred still hatred, whether it be found in God or man? The difference does not lie in the passion, but in the object of it. God loves that which is good; and when man also loves that which is good, where is the difference? There is none. It is true, man often loves that which is evil, still it is love, although the object of it is different.

God hates sin, while man sometimes hates that which is good; but still it is hatred with them both; it is not the passion then, but the object on which it is centered that makes the difference.

Again, this *wise* man says, that all the christian world believe that God has passions, although they do not believe him to be a personal being, possessing form or shape.

Now the admission that God has passions, proves also that he must be a personal being, as can be shewn by the simplest reasoning.

Before any being can have passions, he must have the various perceptive powers; for instance, a blind man cannot love the most beautiful picture, or the finest landscape, neither can he hate the most disagreeable scenery, or the most disgusting painting. A deaf man cannot love the most harmonious music, or hate the most discordant sounds. A man without taste could not love that which is sweet, or hate that which is nauseous; and what a man can neither love nor hate, he cannot be jealous of, nor yet be angry about; so that without the perceptive powers he cannot have the passions. The question then is, has God these various perceptive powers? If he has not, how can he have the passions? That he must have these perceptive powers is evident; for no being can give to another that which he has not got himself. I could not give a man a shilling if I had not got one; neither could God have given to man his various perceptive powers when he created him, if he had not got them himself.

The psalmist David believed this; for he asks the question in such a way as if to doubt such a thing was the grossest absurdity. (Psalm xciv, 8. 9.) "Understand ye brutish among the people, ye fools when will ye be wise?" "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" *Our Falkirk reverend gentleman had better read this passage.*

Christians believe that God created the world. Well how do we find it? We look abroad upon the face of nature, and we ask, could a being without the perception of seeing, give to all the various flowers those different colours so delightful to the eye of man? Again, when we hear the songsters of the woods, we ask, could a being without hearing give them their varied notes? Or turn we to the fruits of the earth, we ask, could a being without taste, give to them their different flavours? Or could a being without the perception of smell, have imparted to the fruits and flowers their varied but delightful fragrance? Reason and revelation both say no. The great Creator must have all these perceptive powers, or he never could have created the world, or have given to man those senses by which he is able to enjoy it.

We next ask, can these powers be developed without a personal body? certainly not; the idea is as absurd as the former one. Could a man see, hear, taste, and smell all by his ear? Would not every one laugh at the absurdity of the idea? What says Paul about it? 1 Cor. xii, 17,—"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? and if all were one member, where were the body?"

Therefore we have an eye for seeing, and an ear for hearing; and the ear cannot say to the eye, I have no need of thee. Thus, we see, that without these various perceptive powers man could not have passions. So, likewise, God, without the same, could not have passions; and without passions he could not be God. Hence we conclude, that God is a personal body or being.

But since God must be a personal body or being, what is his form, image, or likeness? We find this declared in Gen. i, 26, 27—Ezekiel i, 26—James iii, 9—Heb. i, 3, and many other passages of scripture. Thus, then, we find, that man is made in the form, image, and likeness of his Maker. But, says our Falkirk *wise* man, if the Mormons say that God appeared *as* a man, the bible says he appeared *as* a cloud, *as* a fire, &c.; consequently they are only forms assumed for the occasion. But the bible does not say that God appeared *as* a cloud, or *as* a fire; but it says, he appeared *in* a cloud, and *in* the fire; that is, he was encircled or enveloped *in* them, but that never made him alter his form; he never was seen in any other form than that of a man.

But if this be the case, his bodily presence can only be in one place at one time; and does not the bible say that God is everywhere? The bible does not say that he is everywhere present in his *person*, but by his *spirit*. Psalm cxxxix., 39, 7.—"Whither shall I go from thy *Spirit?*" &c. What is this spirit? It is something that proceeds *from* the Father, (John xv, 26,) and *from* the Son (Gal. iv, 6.)

But our *wise* men confound God with that which proceeds *from* him. Now, would they not laugh at the man who would confound the sun with the light that proceeds *from* it? and then argue, because this light was everywhere, that the sun was everywhere? The orb of the sun can only be in one place at one time, but the light that proceeds from it in a limited degree may be said to be everywhere, and he who would declare anything else would be counted a fool; well, then, may it be said of those who can teach such nonsense as a God without body, parts or passions, that the God of this world hath blinded their minds, but their folly shall yet be made manifest to all men.

Yours truly,

WM. GIBSON.

PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

(Continued from our last.)

Saun.—And I was determined, if anything was advanced contrary to the sacred book, I would oppose them to the teeth. But never was man mair disappointed in his expectations, if sound, solid reasoning, backed up by an inexhaustible torrent of scripture, be matter of excellence, then a more excellent reasonable discourse never fell from the lips of man; the whole being wound up by an appeal to reason, so earnest and so pathetic, it must hae been a flinty heart, indeed, could hae refused a torrent of tears; for mysel, I sat rivetted to the seat in silent astonishment, and when he prayed for the light of truth to dawn on benighted Britain, I cried Amen as loud and as hearty as any of them.

Dr. C.—Hum,—hum,—I—I—I. Hum,—hum,—hum,—Saunders! you are not serious, surely?

Saun.—(*Hastily.*)—I'm no what, sir? D'ye think I could tamper wi you or any man, on matters o' this kind. Na, na, sir, that may be your heart, but its no mine.

Dr. C.—I'm sorry, indeed, that a man of your knowledge and experience, can be so grossly deceived.

Saun.—Be unco cautious sir, be unco cautious, and hae a care the delusion dinna be on your ain side.—(*Lifts the book from Janet's lap.*)—For instance, where's your authority for denying the supernatural gifts of the spirit, when Paul says expressly—

Dr. C.—(*Interrupting him.*)—I have no time now to enter into controversy, but must tell you once for all, I pity your ignorance.

Saun.—And I, sir, maun just use the same freedom to tell you, that you and your systems are a disgrace to humanity and a stink in the nostrils of Jehovah. And as ye hae shown the white feather, in stannin' the test o' scripture, ye hae shown yersell unworthy o' the name ye bear. But ye ken, sir, the hireling flees when he fin's the sheep in danger. I doubt ye wad understand better how to follow the houn's at the sound o' the bugle, than to o'erturn the work o' God.

Dr. C.—What do you say, sir; do you think that because I'm a minister, I should never spend a day in hunting?

Saun.—Deed, sir, if my humble advice was sought, I would advise ye never to do ought else.

Dr. C.—(*In a rage*).—Sir, you shall suffer for your insolence.—(*Stamps with his foot*).—Sir, you shall hear of it, and that in a way which will surprise you. (*Exeunt.*)

Saun.—(*Smiling.*) There's the first o't; truly he has the spirit o' his maister to perfection this morning. What think ye o't now, Janet?

Janet.—Mair than ever. My certy, ye did not miss him. I just fin' mysell in the state o' yan wha has a bright light thurst in on them after being a lang time in black darkness.

Saun.—It's an apt illustration: but it's amaist time I was at my wark. Let us kneel down and return thanks for sic a signal victory.

SCENE V.—*A beautiful secluded Glen, at the foot of Lord Aimwell's pleasure grounds. Enter Lady Emily Aimwell and Lucy Lappet,*

Emily.—I think this is about the place mentioned in my note. Don't you think so, Lucy?

Lucy.—Yes, an' please your ladyship, I think it is the very spot. But would it not be better to retire into yonder arbour; it would be more free from observation?

Emily.—No, we shall remain here, our presence will show him where to come. You know he is a stranger. Lucy, I am in a strange state of mind this morning. Do you think the disguise in which we went to the meeting last night, will be found out?

Lucy.—Your ladyship has no occasion to be afraid of that, I believe there was not one about Tythington but who took us for girls who had just left the byre. And I can assure you, our presence was never missed from the castle. So, my dear lady, keep your mind easy. I assure you there is no danger.

Emily.—Oh! it's not about that I'm uneasy, I only regret having disguised myself for such a purpose; I had heard so much from Dr. Clamour against them, that really I was afraid to be seen, but now I feel that they alone have the words of eternal life. I have no doubt the preacher was gifted with the spirit of inspiration. Do you not feel so, Lucy?

Lucy.—Why, my lady, I am very ignorant in matters of religion; but I assure you I thought it very true, and should like much to be better instructed in it.

Emily.—I have a long list of scripture proofs taken down from last night's discourse. We shall commence and take these as the foundation of scripture lessons for the evenings.

Lucy.—La! my lady, how I should like this. But see! there comes the strange minister.

Emily.—I see him; but how am I to meet him? What am I to say? My heart palpitates strangely. But we must try to meet him as composedly as possible.

Enter H. C. Kimball.

H. C. K.—All hail. May the peace of God that passeth understanding be upon you,

my sisters. I received a note to meet some one here at this time. Judging from your appearance here that it was you, may I enquire for what purpose we are here?

Emily.—Most Revd. sir, it was, indeed, we who requested this interview. We heard you preach last night, and believe you sent from God for the regeneration of the world. We feel interested in your welfare, and would like to know a little of your history.

H. C. K.—I assure you I shall feel much pleasure in giving you every information in my power; let me request you to throw off all reserve, and use the same freedom you would do with a brother. Allow me to ask, is it my own individual history you want to be instructed in, or the history of the church to which I belong?

Emily.—Oh! it is of yourself we want to be informed, and I hope we shall have more knowledge of your religion by and by.

H. C. K.—My name is Heber C. Kimball, I am an American by birth, and an Apostle in the Church of Jesus Christ. When our beloved president and prophet, Joseph Smith, received a revelation that we (the Twelve) should disperse ourselves amongst the nations of the earth, to open the kingdom of God to the nations by proclaiming faith, repentance, and baptism for the remission of sins, it fell to my lot to visit Britain.

Emily.—You gave us some interesting information of this nature last night. It must have been at a vast expense that you have travelled so many thousand miles by sea and land to reach this country. May I ask how you are remunerated for such great labour, and how are the funds raised from which you are paid?

H. C. K.—My dear lady, we are not amongst those who preach for hire and divine for money. The curse of my master rests upon those who make merchandise of the gospel of the Son of God. Like the primitive apostles we go forth without purse or scrip, relying wholly upon the liberality of those amongst whom we go, for if we minister to them of our heavenly things, it is but a little matter if they minister to us of their earthly things, so saith God.

Emily.—And truly it is so, and in it I can see the order of the kingdom, as revealed in scripture. But I fear the same effects will flow from it now as did anciently, viz., poverty and tribulation, and their consequent attendants, persecution and reproach. Pray, sir, have you not found it so?

H. C. K.—I left my home in the wilderness of America, without a farthing in my pocket, and were I to detail all the privations and persecutions to which I have been exposed, and all the perils and dangers from which I have escaped, you would be astonished. These things are not suited for such delicate ears; to myself they are nothing, knowing they are not greater than the sufferings of my master before me, and you know "The servant must not be above his master," and Paul has said, "All who live godly in Christ Jesus must suffer persecution."

Emily.—My God! What self-devotedness in the cause of truth, and with what sufferings is it recompensed! You mentioned a home in the wilderness,—are you married? have you left behind you a wife and little ones? and, if so, how have you left them?

H. C. K.—(*With emotion*).—Alas! my lady, you have touched the only chord by which my heart can be moved. I have a wife and pretty little babes, whom I love dearer than myself; as for myself, I am ready to be sacrificed for the gospel of Christ, but when I reflect upon the probable fate of my wife and little ones, I am sometimes like to be overcome; in such moments as these, I recommend them to God in earnest prayer, and I receive such answers in their behalf as restores me to myself again. Yes, I know that God will protect them, till we meet again in joy.

Emily.—(*Bathed in tears*) —Surely this is more than mortal. O God! protect them all in health and safety till they meet again; (*Lucy.*) Amen.

H. C. K.—(*Embracing them*).—My dear sisters, (for such indeed ye are), God has heard your prayers, and they are recorded in the archives of heaven for your benefit, as well as mine.

Emily.—(*Putting a note into his hand*).—Accept, sir, of this small token of esteem, 'tis a mere trifle, but we hope to see you soon again.

H. C. K.—(*Looks at the note*).—Fifty pounds.—(*Offers it back*).—Surely my lady, you are mistaken!